

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 44, Vol. XXI.

Saturday, October 29, 1859.

Price One Penny.

THE MILLENNIUM.

How incongruous it seems to place universal peace in juxtaposition with the din of battle and the clang of arms! How deeply suggestive to gaze piercingly through the dense rolling smoke of war's smouldering fires upon the quiescence of nature, and see happy peace, smiling plenty, and righteous judgment blessing the sons and daughters of the God of peace! Involuntarily the soul exclaims, Surely, surely, man was created for some nobler purpose than that of pursuing a phantom of glory through "blood, fire, and smoke!" Surely this earth was formed for a higher destiny than that of being a broad battle-field for maddened foes—a vast arena of contention for conflicting mortals!

The millennium, (derived from two Latin words—*mille*, a thousand, and *annum*, a year,) or a thousand years of peace, during which Christ will reign over the earth, is believed in by nearly all who profess to believe in the Bible. Some maintain that such reign will be purely spiritual, or in the hearts of the people, while others hold that it will be a literal reality, and that in the language of Isaiah, he will "reign in Mount Zion and in Jerusalem and before his ancients gloriously." (Isaiah xxiv. 23.) The first opposition of any importance to this latter view which the ecclesiastical historian records occurred in the third century—that season so prolific of errors, when Origen violently opposed the doctrine of

the personal reign of Christ, because it was inimical to some of his favourite sentiments. (See Mosheim, vol. 1, p. 284.) This "father" of the art of spiritualizing found many adherents in his own and succeeding ages to this peculiar opinion of his.

We merely cite this to show how soon after the ascension of the Saviour men began to dispute a doctrine plainly revealed, and endeavoured to quench a hope deeply cherished in the hearts of all who were endued with the Spirit of inspiration. But it is not our design to follow the mutations of opinion, nor chronicle the wild wanderings of imagination. We will therefore proceed to delineate the opening scenes, commencement, and characteristics of the grand millennium, the reign of peace, as depicted in the revelations of heaven.

The rapid development of science has led many to believe that new inventions for wholesale slaughter and destruction, with improvements on arms already in use to make life terribly cheap, would produce universal peace as the best policy, fear acting as a successful barrier to the surging passions of a nation or power. This view of the matter displays but a very limited knowledge of the human character; for when did fear curb the ambition of the sanguinary conqueror, or stem the torrent of passions which a lust for power and conquest evokes? Besides, all nations will not have the

advantage of each invention at the same time; and that spirit which produces aggressive war will take advantage of a real or supposed superiority, and, provoking the evil passions of an antagonist, seek to force it into subservience and compel it to own the sway of a more successful rival, while the conquered may, perchance, by the aid of some fresh discovery, retaliate successfully upon the conqueror. Examined upon its proper basis, the picture presents no features of an approach to universal peace, but rather appears bloodier and more desolating the closer it is investigated. Improvements in the science and art of war may conduce to bring about peace, but it certainly will be by other means than those dreamed of in the world.

Some there are who have fondled themselves into the belief that a congress of crowned heads or delegates from the various powers might settle all matters of dispute by arbitration, and thus avert the horrors of war. But this is too utopian ever to receive a practical realization. The wiles of diplomacy are too sinuous and tortuous for honesty to tread in; and where duplicity is the motive power, no permanent good can ever be produced, while the very essence of Gentile institutions is "opposition," without which they could not exist, and which would sooner or later involve the antagonistic parties in irreconcilable disputes, to be ended only after the earth had been deluged with blood and fattened with the bodies of the slain,—the secret motives and unavowed purposes of crowned tyrants acting as a lever on the nations, forcing them to "cry havoc and let slip the dogs of war;" for unregenerated human nature will be unregenerated human nature still. Still another party, with plans equally as praiseworthy and pure, propose to convert the world to their religious views and opinions, and blandly invite the liberal and peace-loving to aid them in their efforts thus to produce universal peace. Without doing more than merely noticing the impossibility of effecting this by any means at their command, and stating that of the one thousand millions who inhabit the earth, three-fourths are either ignorant of or abjure the name of Jesus, while the questionable converts of these pseudo philanthropists number some score per annum, leaving at that rate over thirty-

seven millions of years to accomplish it in, what guarantee have we for universal peace when that immense period has rolled by, while, among the few millions who profess Christianity, disputes, contentions, jarrings, and all the petty kinds of warfare which characterize sectaries are the rule, and not the exception? And even among converted (?) nations, "his most Christian Majesty" does not hesitate to declare war and array his troops against "his most Catholic Majesty;" nor does evangelical Britain, with her highest dignitary for the head of her Christian church, stand as an exception in this matter among the free, enlightened, and religion-spreading nations of Christendom!

Truly the prospects for universal peace, when the world has been converted to principles and practices which produce such results, after waiting a *few millions of years*, are not very flattering!

A few other ephemeral schemes have been started by some hothouse-brained individuals; but, like delicate exotics exposed to a strange and unhealthy atmosphere, they have perished with their authors. These specious plans remain as specimens of the sublimity to which human folly can rise, wherein humanity becomes changed without the assistance of God, and millions of years are looked upon as the veriest trifle.

Truly does the good Book say, "The wisdom of man is foolishness with God," and his "ways are not as man's ways." That He hath decreed a millennium of peace upon the earth, the Scriptures abundantly testify; and the plans of man for bringing it about, which we have cited, are warranty sufficient that they believe in it. How far they are removed from the truth the sequel will show.

The "signs of the times" are indicative of an approaching struggle of no common character,—not a mere effort of one nation or power to plant the flag of victory on the castellated keep of some ancient rival, but a gathering of the world's marshalled hosts in deadly array. "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." (Joel iii. 14.) Scene after scene of the mighty panorama unfolds itself, while bloodier and more ghastly it appears, till the grand crowning event almost thrills the soul with anguish, as the stricken and devoted ones sing their wild wail to the elements, "Babylon

the great is fallen, is fallen." Yes, the power and pomp of the mighty must fall, the empress of confusion lick the dust, and the strength of the great ones be destroyed, before universal peace blesses the children of men and smiles its happy greetings to a creation long in agonies of discord.

To the eye of the discerning believer the future is not dim nor cloudy. Pencils of light glint the prominent landmarks of prophecy, and the present aspect of affairs clearly indicates the truthfulness of that spirit which has delineated the present and the future, while the strongest basis of hope is thus provided for faith in the due fulfilment of all the revelations given concerning the destruction of the wicked and the glorious triumph of the righteous.

The hour of blackness which precedes the opening dawn is rapidly approaching, while the owls and bats of politics and statecraft buzz their wings and rejoice at the gloom which now surrounds them, and the multitudes who mourn and suffer dread the unknown future so alarmingly heralded. War now exists, and war will continue to exist and increase, nation after nation being drawn into it until the rebellion of South Carolina ushers in the last act of the awful drama, and the serried ranks of the "powers that be" destroy each other before the Lord; for thus saith the Almighty—"I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed war upon the face of the earth; and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape: nevertheless, I the Lord am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire." (Doc. and Cov., sec. 20, par. 9.)

What fearful destruction—what dread sublimity is prefigured in the foregoing words! Vast armies, furnished with the horrid appliances of war, rushing on to destruction,—hosts encountering hosts,—mighty fleets wakening the echoes in old ocean's caves, and hurling to the waters myriads of victims,—

"Ruin, rapine, blood, and fire,
Mid the wild din rising higher;
Where king Death triumphant wages
Battle, while the war-storm rages
'Gainst the growing powers of ages,
Till they yield."

Then, amid the thunders of war, the shouts of the combatants, the groans of the dying, the wail of the suffering, and the shrieks of the mangled and bleeding, heaven's artillery bellows forth, earth shakes to her centre, and a sound like the bursting of ten thousand thunders strikes the maddened hearts of the raging hosts with awe; "For the Lord shall go forth and fight against those nations as when he fought in the day of battle." (Zech. xiv. 3.) Plague, fire, and pestilence will complete the awful scene; and the great ones who are left, humbled in the dust, shall look on from afar, weeping and wailing; while a voice from the heavens will speak comfort to the troubled hearts of the Saints, saying, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." (Rev. xviii. 20.)

Then, for a season, chaos seems to reign again; but soon from the confused mass disorder is repelled. Power exists and is felt. The Saints of the Most High, preserved from destruction in their beautiful Zion, as God's recognized authority, reduce the crude mass to shape and order. Israel, returned, kneels down and receive their blessings, being crowned with glory in Zion under the hands of Ephraim. Then will the inhabitants of the earth who are left see how the Lord uses for his purposes the works which man in his vain imagination considered as only produced for his own advantage. Spanning the earth like a girdle, the electric wire will dart intelligence from land to land, and thus "The law shall go forth from Zion, and the word of the Lord from Jerusalem." (Isa. ii. 3.) Then "The king who reigns in Salem's towers shall all the world command." Then science, still further developed, shall, under the balmy breath of peace, fructify the living soil; and the great and expansive capacity of intellect, glowing under the power of celestial fire, will be moulded and fashioned after the mind of the Great Master, who, reigning "King of kings and Lord of lords," "shall judge among the nations and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up the sword against nation, neither shall they learn war any more." (Isa. ii. 4; Micah iv. 3.)

What a blissful change for the honest

and meek! What a glorious scene on which the gaze of mortals and immortals may dwell! Old mother Earth, relieved from the oppression under which she so long had groaned, joyously sends forth her choicest gifts to cheer her happy children; sterile deserts spring forth into life and loveliness; barren wastes bloom under the kind care of willing and rejoicing cultivation; and the fury of the brute creation having departed with the knowledge of God covering the earth, joy and gladness will be the portion of all, and love grace the rule of King Messiah, till even "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fawn together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." (Isa. xi. 6-8.) Yes, man and beast will alike taste the fruits of that glorious reign, the coming of which is nigh, even at our doors.

But such a reign of glory and peace is not without its purposes. Mankind have foolishly supposed that, after wresting the earth from the power of Satan, Christ would reign over it for a thousand years, and then destroy it like a worthless thing. Such an idea argues but a limited conception of the wisdom of God, and ignores the economy of Heaven in exalting this planet to a celestial sphere. Consult the promises made to the ancient worthies of an *everlasting* inheritance upon it, and hear the testimony of John, that he "saw a new heaven and a new earth," and "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them." (Rev. xxi. 3.) New to all intents and purposes will our earth become

when, cleansed from all pollution, having its long-borne curses removed, and being renewed and embellished, it shines forth with the splendour of a celestial orb; for "There shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." (Rev. xxi. 5.) No longer ranking as a secondary in the order of creation, but garnished with the splendour of the first, it becomes a fit habitation for the sanctified and redeemed, a place for the thrones of exalted intelligencies, and a mother of worlds yet in the womb of eternity. For this state the millennium is but a preparatory work. To bring about this glorified position, the Prophets and Apostles of God, headed by their Saviour and Redeemer, return once more to the earth of their inheritance; and guiding, directing, and moving to action, they will unceasingly persevere till the work of redemption is completed and the voice of salvation speaks blessings to the human family. Those who are now working behind the veil will then step forth, clothed with immortality, each one great in his name and position and God-like in his characteristics. Noah, Abraham, Moses, Elijah, Peter, and Joseph will aid the Ancient of Days and the Prince Redeemer in the glorious work; and the earth, studded with noble cities, whose lofty temples find ministers day and night within their walls, will tremble with joy as the mighty work rolls on. O for a place amid such holy scenes, when "Saviours shall come up on Mount Zion," (Obad. xxi.) and the great work of redemption makes the millennium a sabbatic era!

Here is something worth living for, struggling for, and, if need be, dying for, to have a "part in the first resurrection; for on such the second death hath no power." (Rev. xx. 6.)

B.

SEDITION.

BY ALDERMAN FREDERICK W. BLAKE.

Sedition has wrought the downfall of kings and kingdoms, the overthrow of nearly all the past great dynasties, the loss of much treasure and life, of freedom,

and the extinction of nations; and its general tendency to bedevil and hinder progressive movements has been clearly revealed to the world. David has said,

"The kings of the earth take counsel together against the Lord and against his anointed." The governments that God has recognized upon the earth—those of early as well as of recent time, and the agents appointed by him for the high positions necessary to be occupied for the people's good, have constantly been the subjects of the seditious counsellings of kings and legislators. How often have they expressed admiration for men who claimed Divine guidance and for institutions of heavenly establishment! Yet the blood of these men they would willingly spill, and these institutions they would with gloating ambition destroy. Shameless acts have sometimes instilled fear. When engaged in a wrong cause, the actors have often lacked the nerve to carry out the dark object meditated. The undecided and timorous state of such has often haply killed their measures and led to the discovery of base plots. The trap has often destroyed its maker; but if it gains the prize sought for by the employment of successful cunning, it has not been retained without difficulty, and has often brought sorrow. The sale of Joseph to the mercenary Ishmaelites gave no honour or joy to his jealous brothers. The enemy of Christ lived not long to enjoy the bribe for his betrayal. Caesar's death-blow gave but short-lived glory to his conspirators. Nero's fierce hate and deadly decrees against the Christians gave him a fiendly fame. And men who sin against light and fight against the holders of truth can expect no worthier fate, either here or in the future. A man is known by the company he keeps. A church-goer becoming a frequent visitor at a drinking-house would soon be designated intemperate; while a drunkard often entering a temperance-hall would give his friends reason to hope for his reformation. A Saint constantly seeking the company and conversation of the wicked—those who scorn and speak evil of dignities, and whose influence and feelings are against the Lord's anointed ones, will be justly regarded with suspicion; while an apostate entering the meetings and joining the Saints in their devotional exercises, and showing sorrow for past folly, may give us encouragement to bless and save him. "A tree is known by its

fruits." Men may hide up for a time the mischief-working influence; but it soon drives the root of freedom (humility) away and works out the ruin of its possessor, unless speedily checked. To entertain evil and allow its suggestions to prey upon the mind, to the exclusion of the sense of duty, is a losing matter. We should always learn to keep our treasures and every heaven-born principle to secure our birthright by-and-by.

But many actions are performed without consideration of the result, and thus many egregious errors arise. One false step leads to more, until the confidence of men in power is despised, and the Spirit of God vacates his station. Thus God's ambassador leaves when the man declares war against sacred principles. Bereft of these needy helps to progress and salvation, his reckless contorted movements, his vain expectations, and his bubbled hopes are all like the little boy's air-castles—hollow ravings of the mind. If truth was ever loved, if the Gospel's perfections were ever admired, if the effects wrought out by the observance of the Priesthood's counsels impressed conviction of their Godly establishment, then all worldly charms would be to his soul as dross, and the best constituted system unsatisfactory.

But there are a class that can merely be regarded as garnished sepulchres. In time they grow dim. The glory of many such has departed, and the truth may triumph over them in spite of their fears or proud vauntings. The absence of such will never be regretted; their loss will never dim the lustre of God's holy courts, or his people's bright condition. The day will come when the "pure in heart" alone can stand, and when the stubble will be consumed.

Righteous submission and a sense of justice could be learned by adding the following rule to our practice—"Do unto others as you would have others do unto you." The application of this wise saying from the wisest of men would extinguish all seditious feelings and cause them to be regarded as hindrances to life eternal. The great motive power to all our acts should be the inward assurance that God rules, that God rewards, and that God punishes.

A THIMBLEFUL of powder, properly applied, will split a rock four feet square.

HISTORY OF JOSEPH SMITH.

(Continued from page 684.)

[July 1843.]

Also Caleb Baldwin and Alanson Ripley joined me in the following:—

"State of Illinois,
Hancock County, } ss.

"Personally came before Ebenezer Robinson, a Notary Public in and for said county, Caleb Baldwin; who, being sworn, says that after the arrest of himself and others as mentioned in the foregoing affidavit, he went to Judge Austin A. King, and asked Judge King to grant him a fair trial at law, saying that with the result of such a trial he would be satisfied. But Judge King answered that 'there was no law for the Mormons;' that 'they must be exterminated;' that the prisoners, this deponent Smith and others, must die; but that some people, as women and children, would have the privilege of leaving the State; but there was no hope for them.

"He told Judge King that his family, composed of helpless females, had been plundered and driven out into the prairie; and asked Judge King what he should do. To which Judge King answered, that if he would renounce his religion and forsake Smith, he would be released and protected. That the same offer was made to the other prisoners; all of whom, however, refused to do so, and were in reply told that they would be put to death.

"Alanson Ripley, being in like manner sworn, says that the same offer was made to him by Mr. Birch, the prosecuting Attorney, that if he would forsake the Mormons, he should be released and restored to his home, and suffered to remain; to which he returned an answer similar to that of Mr. Baldwin.

"Joseph Smith, being in like manner sworn, says that he and Mr. Baldwin were chained together at the time of the conversation above recited by Mr. Baldwin; which conversation he heard, and which is correctly stated above; but that no such offer was made to him, it being understood as certain that he was to be shot.

JOSEPH SMITH,
CALEB BALDWIN,
ALANSON RIPLEY.

"Sworn to and subscribed before me, this 7th day of July, A.D. 1843. Given under my hand and notarial seal, the day and year last written.

L. S.

E. ROBINSON,
Notary Public, Hancock County, Illinois."

Afterwards Caleb Baldwin, Lyman Wight, P. P. Pratt, Hyrum Smith, James Sloan, Alexander McRae, and Dimick B. Huntington joined in making the following affidavit:—

"State of Illinois, } ss.
Hancock County, }

"Personally appeared before Ebenezer Robinson, a Notary Public within and for said county, the undersigned citizens of said county; who, being first severally duly sworn according to law upon said oath, depose and say that the said affiants were citizens and residents of Caldwell County and the adjoining counties in the State of Missouri during the years A.D. 1837, 1838, and a part of A.D. 1839. That said affiants were personally conversant with and sufferers in the scenes and troubles usually denominated the Mormon war in Missouri. That Governor Boggs, the acting executive officer of said State, together with Major-General Atchison and Brigadier-General Doniphan, and also the authorities of the counties within which the Mormons resided, repeatedly by direct and public orders and threats commanded every Mormon in the State, Joseph Smith their leader included, to leave the State on peril of being exterminated. That the arrest of said Smith in the month of November, A.D. 1838, was made without authority, colour, or pretended sanction of law; said arrest having been made by a mob, by which said Smith, among others, was condemned to be shot; but which said sentence was finally revoked. Said mob, resolving itself into a pretended court of justice without the pretended sanction of law, then and there made out the charges and procured the pretended conviction for the same which are mentioned in the indictment against the said Smith; by virtue of which he, said Smith, on the requisition of the Executive of Missouri, has been recently arrested by the order of his Excellency, Thomas Ford, Governor of the State of Illinois.

"Said affiants further state that they were imprisoned with the said Joseph Smith, when they and the said Smith were delivered into the hands of a guard to be conducted out of the State of Missouri, and by said guard, by the order and direction of the authorities of said counties where said Mormons were arrested and confined, and by order of the Governor of the State of Missouri, were set at large, with directions to leave the State without delay. That said Joseph Smith and said affiants were

compelled to leave the State for the reasons above mentioned, and would not and did not leave said State for any other cause or reason than that they were ordered and driven from the State of Missouri by the Governor and citizens thereof. And further say not

CALB BALDWIN,
LYMAN WRIGHT,
P. P. PRATT,
HYRUM SMITH,
JAMES SLOAN,
ALEXANDER McRAE,
DUMICK B. HUNTINGTON.

L S.

"Sworn to before me, and subscribed in my presence, this 7th day of July, A D 1843. In testimony whereof, I hereunto set my hand and affix my notarial seal at my office in Nauvoo, this 7th day of July, A D 1843.

E. R. ROBINSON,
Notary Public, Hancock County,
Illinois."

About four, p.m. Elders Brigham Young, W. Woodruff, George A. Smith, and Eli P. Maging started on the steamer *Rapids* on their eastern mission.

Saturday, 8th. Municipal Court sat, and approved of the copies of the evidence heard on the Habeas Corpus, and revised it for the press. In the afternoon, Shadrach Roundy started with the affidavits of Hyrum Smith, P. P. Pratt, B. Young, L. Wright, and G. W. Pitkin, to carry to the Governor.

Bishop Miller arrived from the Pinery with 15,000 feet of lumber and 70,000 shingles for the Temple.

Elders Young, Woodruff, and Smith arrived at Saint Louis, and re-shipped on board the *Lancet* for Cincinnati.

Sunday, 9th. Meeting at the Grove in the morning. I addressed the Saints. The following is a brief synopsis, as reported by Dr. Willard Richards:—

"Joseph remarked that all was well between him and the heavens; that he had no enmity against any one; and as the prayer of Jesus, or his pattern, so prayed Joseph—'Father, forgive me my trespasses as I forgive those who trespass against me,' for I freely forgive all men. If we would secure and cultivate the love of others, we must love others, even our enemies as well as friends.

"Sectarian priests cry out concerning me, and ask, 'Why is it this babbler gains so many followers, and retains them?' I answer, It is because I possess the principle of love. All I can offer the world is a good heart and a good hand.

"The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a 'Mormon,' I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or of any other denomination who may be unpopular and too weak to defend themselves.

"It is a love of liberty which inspires my soul—civil and religious liberty to the whole of the human race. Love of liberty was diffused into my soul by my grandfathers while they dandled me on their knees; and shall I want friends? No.

"The inquiry is frequently made of me, 'Wherein do you differ from others in your religious views?' In reality and essence we do not differ so far in our religious views, but that we could all drink into one principle of love. One of the grand fundamental principles of 'Mormonism' is to receive truth, let it come from whence it may.

"We believe in the Great Elohim who sits enthroned in yonder heavens. So do the Presbyterians. It is a skilful mechanic, in taking a welding heat, uses borax, alum, &c., and succeeds in welding together iron or steel more perfectly than any other mechanic, is he not deserving of praise? And if by the principles of truth I succeed in uniting all denominations in the bonds of love, shall I not have attained a good object?

"If I esteem mankind to be in error, shall I bear them down? No. I will lift them up, and in their own way too, if I cannot persuade them my way is better; and I will not seek to compel any man to believe as I do, only by the force of reasoning, for truth will cut its own way. Do you believe in Jesus Christ and the Gospel of salvation which he revealed? So do I. Christians should cease wrangling and contention with each other, and cultivate the principles of union and friendship in their midst; and they will do it before the millennium can be ushered in and Christ takes possession of his kingdom.

"Do you believe in the baptism of infants? asks the Presbyterian. No. 'Why?' Because it is nowhere written in the Bible. Circumcision is not baptism, neither was baptism instituted in the place of circumcision. Baptism is for remission of sins. Children have no sins. Jesus blessed them and said, 'Do what you have seen me do.' Children are all made alive in Christ, and those of riper years through faith and repentance.

"So far we are agreed with other Christian denominations. They all preach faith and repentance. The Gospel requires baptism by immersion for the remission of sins, which is the meaning of the word in the original language—namely, to bury or immerse.

"We ask the sects, Do you believe this? They answer, No. I believe in being converted. I believe in this tenaciously. So did the Apostle Peter and the disciples of Jesus. But I further believe in the gift of the Holy Ghost by the laying on of hands. Evidence by Peter's preaching on the day of Pentecost, Acts ii. 38. Might as well baptize a bag of sand as a man, if not

done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost.

"I am free to-day. Messengers have returned with offers of peace from the Governor. The Saviour says, 'Except a man be born again of water and of the Spirit, he can in no wise enter into the kingdom of heaven.' 'Though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed,' according to Galatians, i. ch. 8 v."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 29, 1859.

THE WARNING VOICE.—Immediately after the proclamation of the Gospel, a revelation was to be made, calling upon the believers to come out of Babylon; and a prophetic voice of warning was to be heard foretelling the sorrows and judgments near; and an ominous voice from heaven was to send forth the warning invitation—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Our readers generally must be well acquainted with those prophetic utterings of John the Revelator to which we have referred in the above. They are also well acquainted with the fact that the work and the revelation of the last days embodied in the mission of the Prophet Joseph Smith professedly fulfil these and many other prophetic events and indications. In fulfilment of those to which we have referred, the proclamation of the Gospel has already been carried by the Elders to many nations, people, and tongues. With this proclamation, or directly after, the call has come to every believer to depart out of spiritual Babylon; and accompanying these has been the warning voice declaring the troubles at hand, with the almost total state of anarchy and demoralization that would take place among the nations.

For many years the Elders have proclaimed this to England; and from time to time the Divine call has been sounded in the ears of the Saints, the warning voice has given its utterance, and they have been urged to flee from Babylon and her corruptions, and escape the plagues. The fact has been insisted upon that society was becoming more corrupt, miserable, and sunken, and that times were coming when convulsions of various kinds would throw the nations into such a state as to nearly drown society in the unhallowed flood. It has been declared that Gentile society was becoming a putrid mass and nearing that state of dissolution and death which shall precede the establishment of a proper state of things throughout the earth.

The Saints in Europe generally have believed in these coming events, and tens of thousands have obeyed the call and practically heeded the warning voice. But there have also been thousands who have not obeyed the call, or practically heeded the warning. It is far from the promptings of the Spirit that we should thunder con-

damnation upon the Saints who stand firm in these lands; for we believe that the Lord has at no time delighted in them so much as at the present. In relation to gathering, many of those ungathered stand justified; and there are but few now in the Church who are under positive condemnation concerning this matter; for in the days of our ignorance and spiritual infancy the Lord winks at our follies and looks upon us with an excusing eye. Nevertheless, however excusable we might be, and however kind and long-suffering the Father is with his children, facts stand the same. Let us now look at those naked facts, and review for a moment the history of the ungathered of the Mission, speaking of them not individually, but collectively.

The reasons why there are thousands of the Saints who have not obeyed the call, or practically heeded the warning voice so far as to actually gather out of Babylon, are doubtless to a great extent attributable to a lack of opportunities to gather, in consequence of disadvantageous circumstances, the requirements and labours of the Mission, and other justifiable reasons. To these it may be added that with many it is partly attributable to that disposition in them to put things off to the future; partly through events not being realized until they are more than at the door; partly through carelessness and mismanagement; a great deal because they have not realized their power to gather, nor believed that the Lord would open the way if they made the start in preparation to emigrate; chiefly, perhaps, because they did not commence to make preparations, lay by their means, and continue to do so until the end was reached; and much because they did not enter into the matter with purpose and a determination to succeed. Are not the reasons assigned as the cause of many being ungathered applicable to them in past years? We do believe, however, that nearly all now understand things rightly, and are walking in the right path towards their emigration.

We will also notice another class who have been numbered amongst us, many of whom have gone out of the Church, and but few of whom we hope are now in it unaroused.

There were some who, from their staying for years ungathered, grew sleepy upon the matter, looking forward to be emigrated some day, but giving no signs of its being done within fifty years; others deferring their emigration and their efforts of preparation so long that they felt that the Lord delayed his coming; and that even if they did obey the warning voice, there was time enough yet.

During this history of the Mission, concerning the warning and the gathering to Zion, the Elders were urging the matter upon the Saints, and the Perpetual Emigrating Fund Company were making gigantic efforts to gather them, even to the exhausting of its resources, and for the time necessitating a suspension in its operations. Inspired by the prophetic whisperings of the future, the Elders warned the Saints with uncommon earnestness, and foretold the closing of the door of emigration. That Spirit had for several years prior to the closing of that door rested powerfully upon the Priesthood, and Brigham and Heber told the startling news that thousands in their flight from Babylon would gladly escape to Zion with their packs upon their backs.

From all this warning and exertion, the Saints might have known something of what was at hand. But what was the result? The door of emigration was closed, and at a moment when not expected. Indeed, we do not think that even the Elders who were making the efforts and thundering out the warning saw so near a fulfilment. When the door closed, then thousands of the Saints would have gladly gone at any price, through any exertions, and by any way, even though they had to travel with their packs on their backs. But for a season the day of their salvation from Babylon was passed, and the door of emigration was closed.

In reviewing and reflecting upon our past history and experience, we gather present benefit and many lessons. We see wherein we erred, and what we could and ought to have done. In the reflection of the past, the future is foreshadowed; full of lessons, teaching us what we, the Saints, must do in that future. Moreover, in bringing up the past and reviewing our spiritual infancy, we are profitably struck with the more advanced views of maturer years, and we better understand what will be required of the Saints in their spiritual manhood, and realize that the Lord will require of us according to our day and experience. Besides, we see how true are his words, and how he will fulfil the prophetic indications. While the ungathered Saints are reflecting upon the past, does not the warning voice seem to boom louder and louder in their ears, and the days of trouble foretold become clearer to their mind's eye? Experience tells them how that foretold has been fulfilled, and how more is fulfilling, while the closing of the door of emigration may be considered as a startling lesson and the warning applied.

Again: Not only is the past a lesson, but nearly all that is true of the past is also true of the future. The past will be repeated only in a more advanced form, and the experience of the Saints will be the same again, with the exception that by the reflection of the past they will in the future be able to walk in the light, and those who desire righteousness will have a lamp for their feet in their onward journey. The proclamation of the Gospel reaches into the future, and accompanying that proclamation is the warning voice crying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Let that warning voice seem to speak louder and louder to the Saints every day; and according to the length of time that they have been in the Church, and in proportion to their means and opportunities, let all of the ungathered take the warning to themselves. Let the past itself also be to the Saints a warning, and let them prepare for the future; for like as a part has been fulfilled, so will be fulfilled the whole. The closing of the door of emigration several years ago should be taken as the warning applied in our experience and as the forerunner of a greater closing, telling us to beware of an unprepared future—to beware lest it should find us neglectful of the day of opportunities now given by the re-opening of that door—to beware lest another closing should cut off our day of opportunities, and our day of salvation be passed. Others will have their days of opportunities and salvation; but that does not say that those who let their days of opportunities and salvation pass unaccepted will find them again, especially when they have had sufficient warning and experience.

The voice of warning should now be sounded loudly again unto the Saints, and they should prepare as fast as possible. But let not the hearts of any be troubled; for if they will perform their part, the Lord will give them sufficient time to use, though none to waste; and he will open their way before them. Neither let any think that their doings in other matters will stand in their way or hinder the purposes of the Lord. They are just as near Zion as they are also very near that day when none but the pure in heart and those who will to work righteousness can go up unto the hiding-place of the Saints. The doings of the faithful will show that they are a tried people, and their righteousness will prove that they are not unworthy to go up to Zion to hide in the chambers of the Lord.

COLUMBUS AND THE EGG.—Columbus mentioning with great humility his discovery of America, some of the company spoke in very depreciating terms of the expedition. "There was no more difficulty," replied Columbus, "than there is in setting this egg on its end." They tried the experiment, and all failed. Columbus, battering one of the ends, set the egg upright. The company sneered at the contrivance. "Thus," observed Columbus, "a thing appears very easy after it is done."

THE VISITOR.

VISIT OF A TRAVELLING ELDER—CONVERSATION WITH A
RETROGRADING BROTHER.

Perusing the minutes of a Branch Council belonging to my district, I observed reports given by the Teachers concerning several omissions of which one of the brethren had recently been guilty in regard to the duties of his office in the Church; and I determined to visit him on my next journey in that neighbourhood. One Saturday evening I found a favourable opportunity to see him at his residence, and availed myself thereof. I turned the rambling conversation to the purpose of my visit by saying—

“Brother N., I have been informed that you have not of late manifested the life and energy in the discharge of your duties that you formerly evinced, and that you appear rather to retrograde than to progress. I must confess I was very sorry to hear this report, and I have come to personally ascertain the real state of your feelings and designs, with the reasons thereof, and hope you will be candid with me as with a friend who desires to benefit you.”

Brother N. replied—“I am sorry to say that I cannot in truth contradict the reports that have reached you concerning me, for I have felt of late rather indifferent about these matters, and do not at present feel as if I could again take such an active part in the work as I have been accustomed to do.”

“And what reason have you for that?” I interrogated.

“Oh,” he continued, “I cannot exactly tell. There are matters one cannot always feel comfortable about, although we may not be able exactly to describe them.”

“Perhaps,” said I, “you can find sufficient language to describe the outlines of that which interferes with your peace and comfort.”

“Well, perhaps I might,” he replied; “but I can hardly see why I should make all my feelings known, seeing that it more particularly concerns my own self.”

“Is that it?” I asked. “I think I can explain to you the reason why you

should. Your brethren, to whom the watchcare of the Saints is entrusted, take an interest in your welfare and your position. Guided by love for you, they want to rescue you from every pernicious influence which may prey upon your mind; and in order to be able to benefit you with suitable instruction, they must understand your disposition as well as the circumstances of your case; and they can only ascertain them by inquiring of yourself. If you know that they are the servants of God, as you have so frequently testified, you will be glad of their inquiries in order that you may be benefited by their counsels. Besides, as you have engaged yourself in the cause of God and have by solemn vows placed your services at the disposal of the Church, whose affairs the brethren are called to superintend, and as your conduct influences those affairs, the state of your standing belongs to their department. Can you now see why it is not your business alone?”

“Well,” said brother N., “I think you are about right on that point; and perhaps you will hear what I have to offer as the cause of my present feelings?”

“With all my heart,” I ejaculated. “Go on, brother N.”

“I have nothing to object to any principle of the Church,” he continued, “and have always considered myself as good a Saint and officer in the Church as the majority of those whom I know, and have aided in the building up of the Church by my means and labours as well as by my faith. But when one is willing, there is sometimes too much imposed upon him; and thus has it lately been with me. Now, they wanted me, besides the regular visiting of the Saints, to preach in the open air in a place where I am likely to meet with numbers of my fellow-workmen, who will be ready to ridicule me all the week for it; and I think those demands hardly fair, as there are others who might go there, if necessary.”

“This is one thing,” I interjected; “and what is the other?”

"They find so many faults with my visiting," he rejoined, "while I always strive to do my best also in that particular. I visit the Saints as often as circumstances will permit, and talk to them about their duties as often as convenient; and I do think they ought to be satisfied. But if they are not, I would sooner sit down and rest myself a little until other men rule who will appreciate merit."

After a silence of a few minutes, during which I drew my chair a little nearer to brother N.'s, I took a more earnest attitude, and said—

"Brother, I am surprised at you; but I will instruct you upon these points, if you are inclined to listen to me."

"O yes," he said; "I shall be happy if your teaching can dispel the gloom which envelops my mind at this time; for I assure you that I do not feel so happy as I used to feel; and I should above all things like to regain that intense joy in the work I have so long laboured to sustain which I felt in former days."

"Well, then," I continued, "my reply to the first point is easily given, and is so self-suggestive that I hope you will understand it. As regards the preaching of the Gospel to the world, and its being onerous, besides incurring ridicule or derision, I do think it is a great honour to be appointed to represent the great principles of the Gospel before the world, to proclaim the Redeemer's message to a fallen generation, and to offer them those blessings which yield so much joy to the heart and shed such a peaceful influence over the life, making man aware of its final purpose. Brother, what honour could be greater? Do you know of a more exalted calling? Verily, I think that no man should shrink from the burden of such appointment while he continues to feel an interest in the salvation of the human race. Gross darkness indeed must cloud the spirit to occasion him to repudiate such honour in order to escape a little work, which is the very thing that glorifies a Saint's career, and to evade a little derision. As for your fellow-workmen, I think, for my own part, that I should either have to set the hypocrite in their company as regards my religion, or otherwise be honest; and in the latter and certainly more honourable case, I should want to extend as much information as possible to them; for which purpose

such an appointment would appear to be a most favourable opportunity. And if you think that another ought to be sent there, you may perhaps be right, and probably wrong; for how do you know whether there is not some purpose in your being sent, unknown to you, which could not be effected by the mission of another, and the realization of which would be the means of blessing yourself?"

Brother N. sat silent for awhile; and after the pause, he said, meditatively—

"True, brother B.; I did not see it in that light before. But you are quite right."

"Yes," I replied, "I know I am. And now I come to the second point—the visiting. You say you go 'as often as circumstances will permit,' and admonish when 'convenient.' There are individuals who will render almost anything convenient, while with others the term defines but very little. The Saints must be seen and taught as often as their conditions and wants and the precepts of the Church require; and when a man goes to visit the Saints, he goes as a servant of the Lord; and as such the Saints must be taught to revere his calling sufficiently as to make it 'convenient' to receive his teachings. If he goes in the light, intelligence, and power of the Holy Ghost, with humble mind and proper manners, there will be but very few places where he cannot find it 'convenient' to teach the Saints; and he will also find favour among the Gentiles among whom some of them may live. If the President finds fault with you, it is your duty to measure your labours and their value by his judgment rather than by your own. Do you not think this is right also?"

Brother N. looked rather abashed, and replied—

"Yes, it is. I see it all now, and wonder how I could have entertained such dark views, when I have so often aided others to banish similar thoughts from their minds."

I remained silent; and after a short pause, he continued—

"Brother B., do you think I can be forgiven for thus disregarding the brethren's valuable teachings and spurning their solicitude? and shall I be able to regain their confidence? I feel determined to live again in renewed devotion to the great work of God, and to labour more assiduously and liberally for the

extension of his kingdom than I have done at any further period of my life."

"Yes," I answered. "Go and state your determinations to your President and the brethren of the Council. Tell them that your energies are brightening again, and that your faith and works in connection with theirs shall henceforth be devoted more and more to the service of

God's kingdom. They will gladly sustain and bless you. But now I must leave you. May God strengthen your fresh devotions and crown your labours with his blessings!"

I then bade him "good bye," and was soon pursuing the road to my lodging for the night.

CORRESPONDENCE.

NOTTINGHAM PASTORATE.

Nottingham, October 8, 1859.

President Calkin.

Dear Brother,—It is with pleasure that I again address a few lines to you to inform you of the condition of affairs in this Pastorate.

The Saints generally are in a healthy state, and feel determined to do right, and are desirous of showing by their works that they will help to build up the kingdom of our God. They have unitedly responded to the call made upon them this quarter for the book debt owing to the Office; and I am happy to say that we have accomplished our task, with a little over to assist our friends who may need it, which our Quarterly Report sent to you on September 30th will show.

The Derby Conference was held on the 14th of August. The brethren represented their Branches in good working condition. Some of them are on the increase in numbers as well as faith and works. President Budge was with us, and the Saints were much blessed by his instructions.

On the 21st we held a Pastoral Conference in Nottingham. Elder Budge and the Travelling Ministry from the other Conferences were present, and also many of the Saints from the country. The brethren felt well in stating the condition of their fields of labour. Elder Budge testified his satisfaction at the representations given. The counsel given by him was received by the Saints with gladness, for their works have proved it. He preached a plain, but powerful discourse to us in the evening. Many

strangers attended with an apparent interest and satisfaction.

The Leicester Conference came off on the 4th of September. The brethren and sisters felt well in coming together, for they brought the good Spirit with them, and were ready to receive the instructions we had to impart. We laid before them a few business matters, which they have taken hold of with the right feeling; for they have not been behind in manifesting it by their works. In the evening we had a good congregation of Saints and friends. Elder David John addressed us with plain "Mormonism," and I am sure the sap was with it, for all seemingly felt well and wished to hear more about the great work of the latter days.

The brethren labouring with me in this Pastorate, as a general thing, are faithful and true to their post. They have a desire to labour for the salvation of the people by laying before them the principles of the Gospel, and also to bless the Saints and encourage them to faithfulness.

I also feel well myself in the good work with this people; for I have proved them to be Saints indeed, who have increasing desires to do as they are told, with the knowledge that they are blest in so doing. I feel to bless them more and more for their diligence and perseverance in helping to roll on the kingdom of our God on the earth.

My prayer is that God will continue to prosper his Saints in all they take in hand for the welfare of Zion's cause.

Your brother in the Gospel of Jesus Christ,

JOHN COOK.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 691.)

Thirty years afterwards, however, the king of Spain sent out an exploring commission under the direction of Captain Del Rio, and subsequently another under Captain Du Palz; but, by adverse circumstances, the reports of both these gentlemen were withheld from publication for many years; and it is thus only within the last twenty-five years that any authentic accounts of these interesting remains of a bygone civilization have become known to the world in general. Since the publication of the report of the two above-named gentlemen, the ruins have been visited and carefully explored by several enterprising travellers. The last among these, as far as we are aware, was Mr. Stephens, the well-known American writer and traveller, who published in 1839 and in 1842 the result of his researches, illustrated with numerous engravings. In the course of his journey through the several provinces of Honduras, Guatemala, Chiapas, Tabasco, and the peninsula of Yucatan, Mr. Stephens met with no less than forty-four ruined cities, the greater number situated within short distances of each other in Yucatan, but buried in the depths of forests, without any visible means of communication, and in many cases unknown to the populations within a few hundred yards of whose doors they are. On the first survey of these wonderful cities of palaces, buried in the bosom of the vast forests of an uncultivated region, the imagination, struck by the presence of so much grandeur and magnificence, and the total absence of all the petty details connected with the daily necessities and the daily cares of human life, conjures up to itself a race of beings exempt from these necessities and these cares, which has dwelt here in happiness and splendour. But sober reason soon re-asserts its sway, and bids us believe that where we find the traces of human habitations, there also, though hidden, we shall find the presence of those conditions without which human nature cannot exist. Thus, though the sites of these cities, particularly in Yucatan, seem selected with an entire disregard of that which is generally considered the first of conditions for the foundation of a city—namely, a natural supply of water, we find, upon nearer investigation, that this seeming indifference with regard to the absence of one of the first necessities of life must have been owing to the consciousness

possessed by these builders of their capability of supplying by art the deficiencies of nature. The wonderful perseverance and industry of this race seems to have recoiled before no difficulties. The same hands that raised the immense artificial mounds to bear aloft their stately palaces and their temples were ready to provide artificial means to supply large populations with water. The ponds and wells which have been found buried in the depths of the forests surrounding the ruined cities, and which were, until very lately, believed by the inhabitants to be natural depressions of the soil, and in most cases looked more like bogs or marshes than like artificial tanks or cisterns, have now been ascertained beyond a doubt to be lined with masonry; and they form a very interesting portion of the ancient works of the aborigines. Several of these ponds, (or aguadas, as they are called by the natives of Spanish descent,) situated on the property of a gentleman more observant than the generality of his countrymen, were entirely dried up by the heats of summer in 1835. The proprietor, placing confidence in the current traditions that they were artificial contrivances and the work of the Antiguos, or ancients, as the Indians denominate the authors of the many ancient works with which their country abounds, availed himself of the opportunity to make a careful examination of the ponds, and was satisfied that on this point tradition was correct. In 1836 the pond was cleared of mud, and an artificial bottom disclosed, consisting of large flat stones, placed in several layers, the interstices being carefully filled with a reddish-brown clay. In the middle of the basin, sunk from the level of this paved foundation, were four wells, eight yards deep, and five feet in diameter, and lined with stone, but at the time of which we speak filled with mud. Besides these, there were around the margin of the pond upwards of 400 pits, into which the water had filtered, and which, together with the wells, were intended to furnish a supply of water during the dry season of the year, when the upper basin, which depended upon the floods of the rainy season, should be empty. On another estate within a short distance of the one we have just mentioned, another aguada of a still more extraordinary character has been cleansed and restored to its original uses.

(To be continued.)

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30, 1859.

| CONFERENCE. | AGENT. | AMOUNT. | BRANCH. | AGENT. | AMOUNT. |
|-----------------------|-----------------------|------------|--------------------|----------------------|--------------|
| Belfast | Thomas Crawley. | £72 3 9 | | Brought forward..... | £533 2 11½ |
| Glasgow | Isaac Fox | 62 15 4½ | Derry..... | Hugh Sheppard.. | 6 15 7 |
| London | E. L. T. Harrison .. | 61 3 5½ | | | |
| Dublin | John K. Grist | 54 16 8½ | | | |
| Herefordshire | Lewis Bowen | 37 10 5½ | | | |
| Cheltenham | James Evans | 35 3 3½ | | | |
| Newcastle-on-Tyne .. | Joseph Stanford.. | 34 9 11 | | | |
| Dundee..... | A. N. McFarlane .. | 39 18 8½ | | | |
| Carlisle | H. W. Barnett | 27 8 14½ | | | |
| Late Herefordshire .. | John Preece | 24 17 9 | | | |
| Edinburgh | John McComle | 23 18 9 | | | |
| Shropshire | Samuel Carter | 19 4 10 | | | |
| Land's-End | John H. Kelson | 15 7 0 | | | |
| Reading | George Reed | 14 7 10½ | | | |
| Channel Islands | Mark Barnes | 13 17 1 | | | |
| Durham | J. Stanford..... | 4 7 1½ | | | |
| Pembrokeshire | E. Burgoyne | 0 13 7 | | | |
| Fifeshire | Edwin Price | 0 8 1½ | | | |
| Denbighshire | Hugh Evans | 0 1 7 | | | |
| | Carried forward | £533 2 11½ | | | |
| | | | (Errors excepted.) | | £1,309 13 4½ |

PASSING EVENTS.

GENERAL.—Leprosy has become very prevalent at Cape Coast. Advices from Naples state that the Neapolitan *corps d'armee* on the frontiers is continually increasing, and will amount to 30,000 men; there is great activity in all the arsenals, and the whole army has been placed on a war footing. In Parma justice continues to be energetically carried out, and some new arrests have taken place. Agitation prevails in Bosnia and some other Turkish provinces. The King of Sweden is about to propose the abolition of the severe punishments inflicted upon those who leave the Established Church. Despatches from Morocco state that the Emperor, having put to flight his adversary, made a triumphal entry into Mequinez, and has granted freedom of trade to the inhabitants. Central India is still unsettled: the frontier districts of Nepal are still occupied by the Nana and his followers: the Waghers are still in insurrection, and a force is to be sent against them.

VARIETIES.

A MAN recently walked two days running and was weak a fortnight afterwards!

THERE is a young man in York so bright that his mother can only look at him through smoked glass, for fear of hurting her eyes!

A CONVENIENT DAY OF PAYMENT.—Mr. Fox, on one of his occasions for borrowing money, met with a good-natured Jew, who told him he might take his own time for payment. "Then," said Charles, "we'll make it the day of judgment; or, as that will be rather a busy day, suppose we say the day after."

TO PRESERVE FRUIT FOR WINTER USE.—Put the fruit in bottles, and fill them up with cold spring water; tie down with bladder tightly; put them in a kettle or copper of cold water up to the neck of the bottles, with hay to steady them; let them simmer for a quarter of an hour, but *not boil*; let them cool in the water; wipe the bottles, and put away in a dry place. On no account open them till their contents are wanted for eating.

ANTI-BAD-LUCK SOCIETY.—A society has lately been formed in Bordeaux to put down the superstitions of evil omens. As everybody knows, it is accounted bad luck to begin anything on a Friday, or to sit down at table with thirteen, or to balance a chair on one leg, or to spill salt between yourself and friend. The new society propose to have regular dinners on Friday, to have thirteen guests, to turn chairs on one leg, and spill salt around before commencing. In the whole year, during which bad luck has been thus defied no single fatality has occurred to any member.